STONE STATE NEWS CONDENSED. SELECT RELIGIOUS READING.

SHOT DEAD AT A DANCE.

ign Miners Mark Their Celebration ith One Murder. Festivities Went On.

he Huns and Slavs of Lemont, a mining age north of Uniontown, celebrated three

ddings, two christenings, a birth, one eral and general pay day Sunday. One adred and twenty five kegs of heer were ak, and one man was killed. About mid-at, while the dance was at its height, a reel occurred, during which John Shou-cer was shot and almost instantly killed i Slay. Shoemaker's friends sought for Survey Shoemaker's friends sought for murderer to lynch him, but the Slav ped and fied the coke region. The Huns claves drove off the negrees and the ads of Shoemaker and continued the se, These festivities always extend over the.

or three days.

he mining village of Van Meter, in West-ciand county, was almost destroyed by . Twelve houses belonging to the Ga-be Saeger Coal company, were consumed the twenty or more families rendered The origin of the fire is un-

ottlob Hang, caused the arrest of his her, aged 55, at New Castle, on the gred that she and Andrew Shuler, 20 wold, had plotted to kill his father and w. Mrs. Hang then had her son arrested the accusation that he had throutened is the house on with dreaming. a the house up with dynamite.

Mout 200 representative citizens of Sharon t in connell chambers and listened to achies and adopted resolutions urging igressional action on the Lake Eric and to river ship canal. The resolutions will forwarded to Congressman Phillips.

The works of the Altoona Foundry and time company, are to be razed, the mery sold and the ground used for beil purposes. The company will go out of mess, and about 400 men will be thrown of employment.

Prothonotary Joseph W. Loomis, of North ast county, died suddenly in the vourt hous-on rheumatism of the heart. Mr. Loomis w pariner, E. E. Sulifvan, mayor of North ast, expired suddenly last week from the

The Republicans of Joannette nominated , M. Jones for justice of the peace and $\Lambda_{\rm s}$. Coon for constable. There were 800 votes ast, the nominations being by popular vote, to largest in the borough's history.

Ex-Judge Mehard, of Pittsburg, attorney or the Nimick estate, has brought suit at baron against the Boyce estate to make is latter liable for half the detas of the firm Dance Nimick Boyce, Nimick & co.

The Armstrong County Bar Association peted Ross Reynolds, president; Augustia lark, vice president; W. L. Pert, secretary, onn F. Whitworth, treasurer, and J. H. Moin, historian.

While Measrs, Sheets and Baker, of near reersburg were returning from church Sun-sy, a failing tree crushed their sied, kiiling teets and injuring two of his children and Backet Ir. Baker.

Dr. James E. Howard, of Venetia, Wash-acton county, has written to Washington sking that admission to the army of insur-cuts in Caba as a regimental surgeon to constat bigs. anted him.

The Fayette county commissioners have eed the millage at 5 mills on a valuation of 53,600,000, making the tax \$165,000. The og tax will amout to \$3,000.

The audit of the accounts of Washington unty for 1895 shows that \$40,531 was paid the support of the indigent and criminal

Frank Lacey, a Pitisburg and Western rail-oad brakeman, was killed at Moravia Satur-ay by being knocked from a car by a

Frederick McConnell's residence at New le was burned buring the absence of the an ark from a

BEGINNING & NEW YEAR. The old and time-honored way of begin-ning a New Year was to sit down and cata-logue all one's sins, and then for each blotted page of life turn over a new leaf, write on its

margin 'Henceforth shall none but pure and virtuous deeds

Be here recorded."

Be here recorded." A sincere and commendable resolve in every case, no doubt, but how seldom adhered to amid the stress of unceasing temptation and the burden of long established habit! Ere the first quarter of the year was spent, what a tempest of sighs and tears has been wont to rise over broken resolves and betrayed promises! What an infinitely small propor-tion of the good, old-fashioned New Year's yows was ever kept!

tion of the good, old-fashioned New Years vows was ever kept! And why not? Is not the carnest, serious vow a good way to begin a reform? No; it is superficial. Yows, are, as a rule, of very slender moral value. They are simply the expression of a strong emotional tendency or purpose. We all know how little vows are purpose. We all know how little vows are trusted or esteemed in practical affairs. toan vows he will pay you one hundred dol-lars, which he has borrowed, in three months time. Do you go away satisfied? Hardly, You exhort from him a written and signed statement that he will pay the money, and then you feel safe, for he has allowed you to put the noose of the law about his threat and to the shame of human nature be it said that this sort seems to be the only binding agree-

ment between was not not me only similarly agree-ment between was and man. No, the yow is always superficial. It does not go deep enough. It does not sufficiently compet and involve. A man may premise with the most carnest and sincere good. will, yet when the stress comes, his yow may snap like a read. And as the strength of his promise to others, so is it apt to be to him-self—indeed, it will be even weaker to him-self, as a rule, because he does not stand in such wholesoms fear of the weak creature he knows himself to be.

The old way of beginning a New Year, then —the vowing, ical-turning way—is a mere convention and pleasantry. Most of us show the degree-to which we esteem it b the light way we speak of it. When absolut y serious way we speak of it. When absolut y serious it is good as far as it goes, but, unfortunately it doesn't go far. The expressed resolve to "break off," to change one's habit, to do the right thing hitherto undone, and leave un-done the wrong thing hitherto done, is prac-tically of very little ethical account. Satan subles a million such fallen resolves beneath his fast, as the November wind rustles the green promises of the spring. Few lives are followed by murg resolves.

follormed by m rg resolves. W w, then, Is the strong moral and ethical W W, U, then, Is the strong moral and charac-W W, U, then, Is the strong moral and charac-leginning? In what way may we rightfully, and with some measure of confidence, enter upon the personal life of a New Year? upon the personal life of a New Year?

First, by taking heart of courage from the victories and achievements of the year that is past. "Nothing succeeds like success," is a proverb that is a good deal more than half a proverb that is a good deal more than half true. The a commutative power of either good or evil is tremendous. If you have gained any victory over yourself during the year, of accomplished any distinctively good work, or attained at any high spiritual experience, it shall be a tower of strength for you in the year to come. Take the moral impetus of every good thought or word, or deed, in your past life to help you on your heaven-ward way in the year to come. There are courage and strength in the memory of past achievements. Think on them! Then, again, you shall begin your New Year well, if you pray God to help you make it a better year than last. A prayer is dis-

it a better year than last. A prayer is dis-tinctly different from a vow. It is a humbler, less self-reliant function. When you yow to less seif-reliant function. When you yow to put the responsibility—to a large degree at any rate—upon yourself. But when you pray, you appeal to God to be the source of your strength and the sustainer of your en-deavor. A yow implies confidence; a prayer implies humility. It is infinitely better to go forth withersoever, saying, "God help me." than to go saying, "I will." God can make your New Year blessed and fruitfal. He will, if you ask Him. But there is little in the spirit of the yow that is not also a prayer, which His omnipotence will sustain. Finally, to begin your New Year well, be-

which His completence will sustain. Finally, to begin your New Year well, be-gin it with immediate righteousness. Do not wait until the second of January to do any good thing. Do it the first thing in the morning of the first days of the year. The intemplating, lazy plety that devotes even a day to the luxury of imagining what it will do, has too intle backbone or vital energy will do, bus too little blackhole or vital energy to accomplish anything important, though the centuries of God were hers. The man who really means to be a better Christian in 1856 than in 1855 will certainly not let the three-bundred-and-sixty-sixth part of the New Year slip away without doing something to prove it. to prove it. Rejoice—pray—work! These are the three good ways to begin the New Year. Don't sit down to make vows, and don't start a journal to prove how imperfectly you will keep them. Just emphasize the good that has always been in your life, pray for the new rightcous-ness that you desire, and begin the good work of the New Year as promptly as the sun begins his. If you follow these directions, you will not be called upon to shed any tears over the turned leaf which the wind of the work do be back again. to prove it. world blew back again.

PRESENT AND PUTURE.

PRESENT AND PUTURE. We can shape our present, and thereby create a future. We can cry to God for the fouch of a new life in our present. What we reduce to do in each to day as it comes, will never be done by us in the future. And so the question comes to us at the opening of a new year. What are we doing with our-elves? How are we spending the present? One of two things must be done. We must continue in the same course, or change. To resolution to choose evil. We cannot re-main neutral. In matters relating to time indection is decision. Some discouraged sould may exclaim: "At, I have no future? The Almighty hath hedged me about. Lover and friend He has removed. I sit solitary and weary. I am weak, and have no strength nor courage for struggles. And yet there is a noble reso-tis to keep on with patience and faith. Though you are discouraged, God is not. No not dwell on the past, and take its dried is to keep them into a cup of bitterness is to the such a decetion. Do not sigh oth that I were as in days of past." Do not provide goal is not to be and the solution is to tonie in such a decetion. Do not sigh of that I were as in days of past." Do not provide goal and the sever coming on the seven is an index of past." Do not provide goal and the sever coming on these will confront us all along the com-pand days. Let us not negled them as too usefulness will confront us all along the com-ing days. Let us not neglect them, as too often we have done during the past year.... Let us resolve to make the New Year the best year of our lives. The Christ spirit is not yet in us in its completeness, but let us strive semantic for the second second

earnestly for its increasing possession.

LEAVEN OF ROVET.

It is written of the Israelites that they carried with them none of the leaven of Egypt. If any one parbook of leaven during the great feast, from the first until the seventh day, he was cut off from Israel. It was the custom to ge about the tents with a highted custom to go about the relate with a fuguest hamp searching for leaven is every nook and cranny. Leaven was an emblem of the life of old Egypt-the worship of Apis and Osiris. In the Scriptures II is ever a type of sin, so says Paul to the Corinthians, "Purge a sacrifice for us for Units is made a sacrifice for us forever. Let us keep the feast not with the old leaven of makes and wickedness, but with the unienvened brend of sincerity and truth. Let me exhort you as we cross this border line of time to put away the last remnant of sin : to bring no leaven out of Expt with you. Pass into the New Year free from your bond-age. Put off more and more the old man, and put on more and more the virtue of the new man Christ Jesus. By the holy passover of Calvary, by the memory of Him who leads us forth out of bondage, let us go unencumbered and undefied into the coming year David J. Burrell, D. D., in "The Spirit of the

There are some people whose life year by ear is only a going around in the old beaten aths with no onward movement. They are take men who was in a circular course for a prize, covering a thousand sailes, perhaps, but ending just where they began. Eather, our daily walk should be like one whose path es about a mountain, but climbs a little higher with each circuit, until at last he gains the clear summit, and looks into the face of God. God. While we must do in a measure the same things every day, we should do them a little better with each repetition.

Age



LABOR'S LOSS.

The price of labor-meant of God To cheer man's home and light his face;

To cheer man's home and light his face; The grain, upspringing from the sod--Heaven's gift to feed the human race-These have been taken, with greed accurst, And alded by uprighteous laws. Been squandered in our wicked thirst. To due the subsect beat solutions.

To glut the girshop's reeking jaw. -Constitution.

WHAT ALCOHOL CAN INC

Alcohol regularly applied to a farmer's stomach will remove the boards from the fence, let the cattle into his crops, kill hi-fruit trees, mortgage his farm, and sow hi-fields with wild cats and thistles. It will fake the paint off his buildings, break the glass out of his windows and fill them with range. It will take the glass from his diothes and with the base his associate with his

THE SABBATH SCHOOL LESSON.

INTERNATIONAL LESSON FOR FEBRUARY 2.

Lesson Text : "The Power of Jesus," Luke v., 17-26-Golden Text: Luke v., 24-Commentary.

17. "And it came to pass on a certain day as He was teaching that there were Pharisees and doctors of the law sitting by, Tharisees and dectors of the law sitting by, which were come out of every town of Gali-lee and Judea and Jerusalem, and the power of the Lord was present to heal them." The title of this lesson is "The Power of Jesus," and it is seen in this chapter in the draft of fishes, the healing of the leper and of the paralytic, but specially in the forgiveness of sing. As He was teaching on this particular occasion the house was full of leading and influential religious people, but He, the humble carpenter of Nazareth in their esti-mation, thought not of their opinion and so, as always, pleasing the Father. He preached the word unto them (Mark II., 2). Although the power of the Lord was present to heal, they had come not to be healed, nor to be blessed, and they got neither. 18. "And, behold, men brought in a bed a man which was taken with a palsy, and they

18. "And, behold, men brought in a bed a man which was taken with a palsy, and they sought means to bring him in and to lay him before Him." The Pharisees and doctors needed no help, in their own estimation, but here is a poor, afflicted, helpless man sadily needing help and very conscious of it. There is a saying that "God helps those who help themselves," but the whole story and reaching of Seripture are to the effort that "God helps those who cannot help them-selves "the utterly helpless and hopeless, humanly speaking, as the lepers, the blind, the dumb, the deat and the paralyzed, and used as could give Him no recompense but themselves in gratitude for His loving kind-ness.

"They went upon the house top and 19. "They went upon the house top and let him down through the tiling, with his rouch, into the midst before Jesus." Their sympathy was practical, they were very per-severing, they nonifested their faith by their works. It may be that each of the four had himself been healed of some infirmity and therefore they could truly sympathize with their friend, and having each for himself seen and known the power of Jesus they she what could they only get him to Jesus the thing would be done. 19.

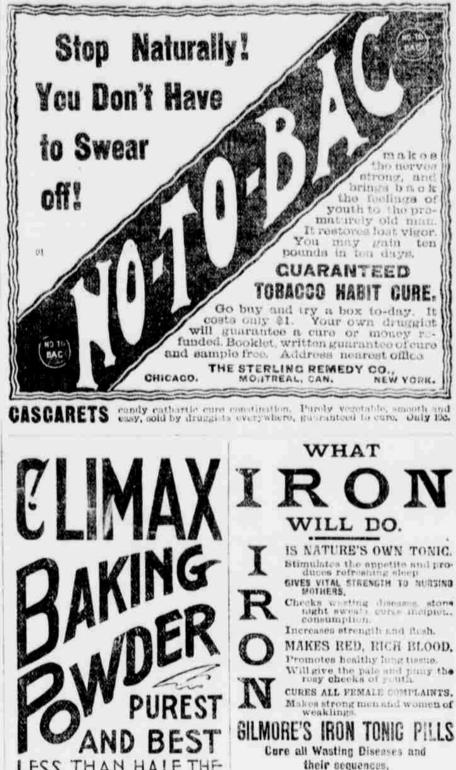
the what could they only get him to Jesus the thing would be done. 20, "And when He saw their faith, He said unto them, Man, thy sins are forgiven thee." We read in Math. vill., 8-13, of the faith that said, "Speak the word only and my servant shall be healed," and without even seeing the slok one Jesus healed him. The faith of these men seems hardly so great as that of the conturion, but it was real faith in Jesus, ibough different in degree, and it pleased the Lord. "Without faith it is impossible to though different in degree, and it pleased the Lord. "Without faith it is impossible to please Him (H 5, xi, 6). The man was brought to be h⁰ in 4 of his palsy, but Jesus, like a skillful physician, sees the true sources of his troubles and begins the cure at the fountain head. N is sickness is the direct result of individual sin, but sometimes it is in as it John v. 14

10. as in John v. 14. 21. "Who can forgive sins but field alon-?" Thus reasoned the scribes and Pharases as they heard the words of Jesus to the sick man. We may imagine their consternation and possibly scouls and anger as they saw the roof broken up over their heads. Con-trast the perfect calm of Jesus, unmoved by having his discourse interrupted, or by the disturbance overhead, or by the haired in their hearts, the very essence of peace and quietness. He who said to winds and waves, "Peace, be still?" was Himself always peace-

"Peace, be still" was Himself always peace-ful and still, for He lived in the presence of God, the God of peace. 22. "But when Jesus perseived their thoughts He, 'answering, said unto them, What reason ye in your hearts?" It is writ-ten of Him, 'I know the things that come into your mind every one of them." (Ezek xi., 5). He unforstandeth even the imag-ination of the thoughts of the teart (I Chron-xrviii, 9). He unforstandeth even the imag-ination of the thoughts of the teart (I Chron-xrviii, 9). He unforstands out thought dar off (Ps. exaxix., 2). It is a great com-fort to a shore heart that trusts in Him that He can read the heart and that He theroughly unforstands us. It is, on the contrary, anguish to the unsaved when they contrary, anguish to the unsaved when they allow themselves to think of it that their every thought is known to the searcher of



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Checks waiting diseases stors night sweath curve incipion, consumption.

Increases strength and firsh. MAKES RED, RICH BLOOD.

Promotes healthy long tissue. Will give the pale and puny the rosy checks of youth

CURES ALL FEMALE COMPLAINTS. Makes strong men and women of Makes strong men and women of weaklings.

GILMORE'S IRON TONIG PILLS

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Dairy Products,

Fruit and Vegetables	
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HEESE-Ohio, new	- 54
Fancy Country Roll	2.5
Fancy Creamery	39
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Miscellaneous.

SEEDS-Clover of lbs	6.50 (4)	0.381
Timothy, prime.	1 15	12 163
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MAPLE SYRUP, new		1.63
MATLS SINCE, new	50	30
CIDER-Country, sweet, bbi	4.03	3 50
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FLOUR	2 754	
WHEAT-No. 2 Red		74
RYE No. 2		-39
CORN-MIXed		29
UATS.	21	22
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EUGS BUTTER-Ohio Creamery	123	25
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PHILADELPHIA		
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WHEAT-NO. 2 Red		65
CORN-NO 2 MIXED		38
OATS-No 2 White	128	24
BUTTER-Creamery, extra		23
EGUS-PA Brats		223
NEW YORK.		
FLOUR-Patents	8 2 55 m	4 15
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BUTTER-Creamery		211
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Jughs and Stags	2 50	3.5
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THE OPEN DOOR.

The opening door of 1896 means to us new and enlarged opportunity. We can try again and possibly under better conditions. It is as though we were set back to retrace our sourse and do the work afresh. Our mis-takes may be mended, our faults repaired, and our tasks completed. If, in the past, we have lacked carnestness, devotion, and fithave increal carbostness, devotion, and m-ness for duty, we may, in renewing the work of the year, add to our personal equipment and qualification. There are those who have had plans too large to be wronght out during the past twelve months—plans, it may be, which must cover several years. To such this opening year must be a great resource, a mean diff of ford as it may allow them to which migh cover several years. To such this opening year must be a great resource, a grand gift of God, as it may allow them to beave the capatone to its place in the finished building. But there are beneficent plans not yet undertaken. To such people the new year opens a fresh opportunity. Though un-productive in the past, there is another year added. Of occasions long neglected you may now avail yourself, the new time so bounti-fully accorded is to be recognized as one of God's bests gifts to man. With time added, every good is possible to us; without it, we pass beyond the range of hope and help. The opening door of 1896 means renewed devotion to the duties and work of life. The opportunity has come; it is before you. What shall it be to you? It will be precisely what you elect. There are thousands who will pass it by as a matter of no importance, and will find themselves at the close of the year no better than at the beginning; but there are other thousands who will recognize the importance of the hour and will avail there.

are other thousands who will recognize the importance of the hour and will avail them-selves of its utmost advantages. They will not only get ready; they will engage at once in the work. There are many people who intend to do a good thing but really they never get ready. Death finds them in a state of suspended animation. Their desire to get ready has been in their way. The only thing for a good man to do is to thrust in the sickle and begin the har-best; readiness comes best in the field. The agriculturist, the machinist, never waits to are other thousands who will recognize the

agriculturist, the machinist, never waits to

Prepare ; he prepares in doing. Your good resolutions are all right. Put Your good resolutions are all right. Fut yourself in right relations with yourself, with God, and with the world around you. Repent of any sins of which you have been guilty, and abandon them; devote yourself to the service of God and humanity. Live no longer unto yourself or to the world : live for the high purposes for which you were created and redeemed. Preparation is well; but all this may be made without forwarding you in the highway of holiness. You have often resolved without performing. That often resolved without performing. That you may not repeat the old mistake, begin this very day to execute your purpose. Ea-ter on the proper lines of duty at once and continue steadily at the work each day to the end. Begin, advance, and complete your task! One today is worth two temorrows.

and presents many sol facts in corroboration of it. Thus Dr. Paul Garnier, of Paris, who has been making a special study of the chil-dren of habitual drankurds, comes to this conclusion: "There is a flaw in the very nature of these young wretches that the psychologist sees clearly and not-s with ap-prehension—the absence of affectionate emotion," and when they do not become lumitics, he says, they show "meanability and pittlessness." Here is a temperance lesson of startling power.—Workman's Measenger. Messenger.

A POINTER POR DOTS.

Edward W. Bok, editor of the La lies' Home Journal, gives the following, among other reasons, for having never tasted inquor "Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was over my privilege to come into contact, and I concluded that what had resulted in-I concluded that what had resulted in-juriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant, literary men, dethroned from spiendid positions, owing to nothing else but their in-dulgence in wine. I have known men with salaries of thousands of dollars per year, occupying positions which hundreds would strive a lifetime to attain, come to beggary from drink. Only recently there applied to from drink. Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the of the most brilliant editorial writers in the newspaper profession—a man who, two years ago, easily commanded one hundred doltars for a single editorial in his special field. That man became so unreliable from drink that the editors are now afraid of his articles, and, although he can to-day write as forethie editorials as at any time during his life, he sits in a cellar in ond of our cities writing newspaper wrappers for one dollar per thousand."

DRINK IN ALASEA.

If the accounts of the introduction of a food supply into Alaska are encouraging, the introduction of a drink supply furnishes an-other and darker side to the case. It is against the United States law to introduce liquor into Alaska; and the United States revenue cutter is very efficient in enforcing the law, American whalers, who very frethe law. American whalers, who very fre-quently bring more liquor than the law al-lows them for their own consumption (ten gallons) are obliged to throw it overband. But, to evale the United States, laws, a new plan has been adopted. Thus, last year a whaler took one hundred barreis of whisky to the Siberian coast. If it had anchored in American waters, the vessel would have been seized. Being in Siberian waters it could not be touched. The liquor was then innded, and the Siberians loaded it up in their skin cances and the Alaskans in theirs; and Mr. Jackson declars that the entire their skin cances and the Alaskans in theirs; and Mr. Jackson declars that the entire United States mayy could not under these circumstances, prevent the smuggling of liquor into Alaska. It is melancholy to re-flect that, while missionaries are trying to save this people, physically and morally, other men are doing all they can for the in troduction of alsohol for their degradation. But so it has been from the beginning: the But so it has been from the beginning; the forces of light and darkness are perpetually in conflict.

raigs. It will take the gloss from his cioths and polish from his manners, subdue his reason and arouse his passions, bring a crow and diagrace upon his function could be a complex the source to say. Thy sins be forgiven thee, or to say. Bies up and a grave. There is an ancient saying that the sins of the father are visited upon the children of course, in the way of natural law only. Science lends its support to this declaration and presents many sail facts in corroboration of it. Thus Dr. Paul Garnier, of Paris, who has been making a special study of the chil-tre. of badfund droubles is support. s. See Jor. xvii., 10. "Whether it is manif to say, Thy sins

most. 24. "The Son of Man bath power on earth to forgive sins," Therefore the Son of Man is none other than the Son of God, even God Himself. Instead of saying, as their unbelief said, "Who can forgive sins but God alone?" faith would have soid, "He forgiveth sins, therefore He must be our God," according to Isa, xliff. 25. What a joy that He still longives sins! There been glad for "Thary-two years that He bas forgiven my sins, and farst saw it in I John B. 12. There had no fream or yiston about it, but I believe God, I rest in the finished work of the Lord Jesus Christ and just take Him at His word. I beminut Christ and just take Him at His word. I be-lieve also that as truly as He rodeems the soul He will in due time redeem the body. 25, "And immediately he rose up before

25. "And immediately he rose up before them and took up that whereon he lay and duparted to his own house, glorifying God." We read at least seven times in this gospql of glorifying God." The shepheris glori-field God when they had seen the babe in the manger, the people glorifield God when they had seen the wirlow's son raised to life, the woman who was bowed down eighteen years glorifield God when she was made straight, one of the ten legers glorifield God, the blind may glorifield God and the Roman centurion glorifield God (ii., 20: v., 25, 26; viii., 16; xiii., 18; xvii., 15; xviii., 43; xxiii., 47). We glorify God when we believe in Jesus Christ, when we make it manifest to others that we have confidence in Him. and do actually trust Him, when we, by patience and meek. have confidence in Him, and do actually trust Him, when we, by patience and meek-ness, by love and joy and long suffering and kindness, make it very plain to others that Christ Himselt is living in us and that we

Christ Himselt is living in us and that we belong to Him. 26. "And they were all amazed, and they giorified God and were filled with fear, saying. We have seen strange things to-day." They had seen an impossibility, bu-manly speaking. They had seen the super-natural. They saw a sin sick soul made elean and whole, a sick body made well, and they saw a preacher undisturbed by an in-terruncted discourse, or by the anger of the they saw a presence undiscurbed by an in-terrupted discourse, or by the anger of the influential people in His audience. All these things were supernatural and glori-fied God, and they glorified God when they acknowledged His hand in the healing of the palsied man .- Lesson Helper.

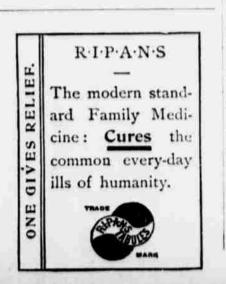
A Lesson Misapplied.

It seems strange that a child's mind should be infallibly attracted to the naughty rather than to the nice. A year or so ago I took Ethel and harold to see the play of "Little Lord Fauntleroy." I rashly fancled that the example of the little hero's gentleness and goodness would have a fine effect upon my little relatives. The day after the performance I overheard Ethel and Harold say "Bully for you," and "Cheese it, Cully," with an alarming ease and frequency. "Where did you hear such expressions?" I cried, only to receive the answer, "Why, at 'Little Lord Fauntleroy.' Don't you remember? Dick, the bootblack, talked like that."

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Cost of a Fashionable Event. Now that the New York horse show is over, estimates of the cost of the "frills" are in order. It is estimated that the grand total, exclusive of the cost and keep of the horses, amounted to more than \$1,000,000. The dressmakers and milliners got at least \$500,-000, the costumes ranging from \$2,000 to \$20 apiece. The tailors and hatters secured at least \$130,000, while the miscellaneous items figure up \$370,000. These items include \$10,000 for flowers, \$10,000 for carriage hire, \$50,000 paid by visitors from out of town, \$150,000 paid for admission and seats, \$100,000 for dinners and luncheons, and \$50,000 for incidentals. Is it any wonder that the New York merchants, tailors, dressmakers, florists, liverymen, etc., are always glad to see horse show week?-New York letter.